No. 6.

THE

Missionary Intelligencer:

A RECORD OF

DIOCESAN MISSIONS IN PENNSYLVANIA.

EDITED BY A COMMITTEE OF THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE

DIOCESE OF PENNSYLVANIA.

VOL. II.

APRIL, 1869.

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☞ Missionary correspondence is solicited from all parts of the Diocese.

☞ The Editors hold themselves responsible only for the accuracy of the *facts* stated by their correspondents; not for their opinions or modes of expression.

NOTICE TO CORRESPONDENTS.

All correspondents are requested to send their contributions written legibly, and **only on one side of each half sheet,** leaving a small margin at one side or at the top of each page.

☞ The Missionary Intelligencer will hereafter be mailed TO SUBSCRIBERS, at the rate of fifty cents per annum for single copies, or two dollars for five copies to one address.

The Clergy and others interested in the Missions of the Diocese are earnestly requested to procure subscriptions, which may be sent to either of the Editing Committee, or to the Treasurer of the Board. (See 3d page of cover.)

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FORM OF BEQUEST.

I give, devise, or bequeath to "THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF PENNSYLVANIA," for the use of the Board.....

THE

Missionary Intelligencer.

Vol. II. *APRIL 1, 1869.* *No. 6.*

EDITORIAL.

In sending forth this sixth number of "The Missionary Intelligencer," the Editing Committee take satisfaction in believing that the few *subscribers* are receiving a genuine "quid pro quo," and that the periodical is fully earning a title to its name.

The unusually full reports of our missionaries cannot fail to be read with interest; the communications on Woman's Work in the Church are plainly a record of "facts, not opinions;" and the reports of various Committees of the Board will show that there is an earnest desire on the part of that body to fulfil, to the utmost of its ability, the trust committed to it by the Church, so far as the Church, by its stinted offerings, enables it to do any work. In other words, the present number tells something about, (in the first place,)

WORK DONE.

Some places where there seemed, not long ago, either no effort or fruitless effort, are now witnesses of ener-

getic and *successful* effort on the part of our earnest missionaries. We do not hesitate to say that some of their reports show results no less gratifying than unexpected. The same reports show how much there is of

WORK TO BE DONE.

"To him that hath shall more be given," was the saying of our blessed Master; and every fresh effort to plant the Gospel of Christ, "as this Church hath received the same," only develops greater and more pressing opportunities—opportunities, alas, which show too plainly that there is

WORK WHICH CANNOT BE DONE WHILE THE CHURCH MAINTAINS ITS PRESENT APATHY.

If this Church were a poverty-stricken one; if it had no precious truths to impart for the saving of men's souls and for their building up in "the beauty of holiness;" if it made no claim to apostolic lineage and apostolic spirit; then, indeed, we might point even with pride to results already attained. But the measure of what has been done, gratifying as it is in many respects, falls far below the measure of both our duty, our capability, and our opportunity.

A WORD TO PENNSYLVANIA RECTORS.

To you, brethren in the Lord, we would earnestly appeal for that aid in furthering the work of the Board, which you and you alone can render. We know of the

many appeals for your interest, your co-operation, and your prayers. But we venture to think that appeals which come from our own Diocese are by no means second in importance to any that can be made. Experience has shown, in a few cases, how readily an active interest in and sympathy with the work of Missions, especially those in our own country, on the part of Rectors, are responded to by their congregations. *Plans* of calling forth the active co-operation of congregations must vary according to circumstances. Each Rector knows how best to appeal to his own people. But, brethren of the clergy, we beg you to be earnest, even to the point of urgency, in arousing those committed to your charge to an appreciation of the vast importance of, not only the present needs, but also the instant opportunities, for the great enlargement of the work committed to this Board. It is one which will abundantly repay the most hearty efforts, and every dollar given to this work now, will bear more fruit, by the blessing of God, than ten dollars given twenty years hence. The broader and deeper we lay our present foundations, the more massive and stately will be the future superstructure. No "agent" can appeal as effectively to any congregation as its own Rector, and that is why we say that *you* and you alone, can aid us in the *thorough* prosecution of our work.

MINUTE OF THE BOARD ON THE RESIGNATION OF BISHOP MORRIS.

At the January meeting of the Board, a Committee was appointed to draw up a minute on the resignation of the Right Rev. B. W. Morris, of membership therein. The following report was presented and adopted with hearty unanimity at the February meeting:

The Board of Missions having learned that the Right Rev. Bishop Morris has formally resigned his membership in the Board, cannot but feel that it is fitting they should mark this occurrence with an expression of the sincere regret which they feel at the loss of so highly valued a colleague.

Bishop Morris has been a member of this Board ever since its first organization, now nearly ten years ago. In all that time its plans and operations have been to him subjects of lively, energetic, active interest. We have been witnesses of the tact, the good temper, the sound good sense, and the practical wisdom which our late associate ever brought to bear upon the matters committed to our charge. We shall miss these as well as the customary cheerful greeting of our friend. But we remember that the very qualities which have made Bishop Morris so useful in our work of missions in Pennsylvania, are those which have pointed him out to the Church as a fitting leader in the great missionary work on the shores of the Pacific.

None can know more assuredly how wisely the Church has chosen, than we who have been so long co-workers with Bishop Morris in this smaller sphere. He will

bear with him to his far distant home, the affectionate and earnest regard of this Board, and our prayers that God may abundantly bless him in the work that yet remaineth for him to do in the Master's service.

(Signed) JAMES S. BIDDLE, J. ANDREWS HARPER, } *Com.*

DIOCESE OF PENNSYLVANIA.

EPISCOPAL APPOINTMENTS.

April, 1869.

4. First Sunday after Easter, A. M. Epiphany.
7. Wednesday Evening. Bristol.
9. Friday. St. Thomas.
11. Second Sunday after Easter, A. M. St. Andrews.
" " " " P. M. The Saviour, and W. P. Farewell, Bishop Morris.
13. Tuesday. Chambersburg.
14. Wednesday. Harrisburg.
16. Friday. Hospital P. E. Church.
18. Third Sunday after Easter, A. M. Atonement.
" " " " P. M. Covenant.
20. Tuesday. Lewistown.
21. Wednesday. Altoona.
22. Thursday. Bellefonte. Corner stone, &c.
25. Fourth Sunday after Easter, A. M. St. Stephen's.
" " " " P. M. Christ Church, Germantown.
28. Wednesday. St. John the Evangelist.

May, 1869.

2. Fifth Sunday after Easter, A. M. Holy Trinity.
" " " " P. M. Holy Apostles.
5. St. James. Hestonville.
6. Thursday. Ascension. St. Paul's, Chestnut Hill.
7. Friday Evening. Trinity Chapel.
9. Sunday after Ascension, A. M. Grace, Mt. Airy.
16. Gloria Dei.
Evening. St. Philip's.

HOW TO BEGIN.

Some Practical Hints for Christian Women who wish to Work for their Master in His Church.

Philadelphia, *March*, 1869.

Rev. and Dear Sir:—The following extract from a letter on Church work written to me by one who speaks by deeds, will aid timid ones in beginning. Did it ever occur to you that our Lord incited those only who were willing to give personal service, to pray that more laborers might be sent into the harvest?

Yours truly,

W.

Extract.

My Dear Sir:—You ask for a chapter of my limited experience to aid you in arousing shrinking, self-distrustful women to labor in the Master's vineyard, I say:

"Oh, if our Christian women would rise up and go forth in the Master's strength to the great harvest of

souls, what wonders God would do in our midst! It seems to me that the call comes now for her with the *one* talent, which she has hid away so carefully, as well as for those of the stronger faith and richer mind, to whom are entrusted the five and the ten talents to use in their Lord's service. How often I hear the remark made when speaking of some one active in Church service, 'How happy she must be, engaged in such a work'—'It must be such a pleasant thought, that you are doing so much good:' and, again, 'I envy you the power of leading so many in the right way.' These are doubtless the expressions of an honest desire to do something in the cause of Christ—a confession on the part of many, of the emptiness and unsatisfactory nature of much that constitutes the everyday life of single women. Especially is this the case with those who, while yet young, have taken their stand among the followers of Christ, and would gladly enter on some work of love, if some one wiser, older than themselves, would lead them by the hand a little way—I say, *lead* them, walk beside them—for simply to point out the path to unused feet will have but little effect, save to bewilder and dishearten. I speak strongly on this point because my first attempts at Church work are still fresh in my memory, and well I recall the feeling of doubt and hesitancy with which I stood before that row of houses in B—street, wishing for some one to whom I could say: 'would you?' Let me say to beginners, that the sewing-school is a place where any one can lend a helping hand, and many who would shrink from teaching a Bible class, or working among the men and women in our mills or in the outskirts of the town, would yet feel no hesitation about laboring among the children.

And if the work be faithfully performed, if the sewing-school be regarded only as the *door* through which we may find our way into the hearts and homes of these little ones, I believe that it will prove most efficient in increasing our numbers at Sunday-school, in adding to the Bible class, and restoring to the fold of the Good Shepherd many of His wandering sheep.

"And when I say if the work be faithfully performed, I refer of course to the effort which each teacher should make to become well acquainted with the personal history of those under her charge. The lady who teaches her little children to sew, and thus puts them in the way of earning an honest livelihood, is sure of a ready welcome from their poor mother. She has not only afforded pleasure to her children, giving them something in the week to look forward to, but has eased *her* mind for a little while, at least. She knows that her children are out of danger, well cared for, well taught, and by one on whom she has no claim, save that of which she has heard so little; 'the love of Christ which constraineth us.' And when the children come home and tell the tired woman of all they have enjoyed, the sweet hymns they sang, the kind words spoken by the strange lady, her questions about their mother, how she wrote down the number of their house and *promised to come and see them*—does not that mother already count you as a *friend?* Then, if you go with cheerfulness and sympathy, bringing light into that poor dwelling, you may speak to them of Jesus and the power of His love, and *they will believe you.* No, it is not by alms-giving alone, that the lay members of the Apostolic Church may enlarge the borders of Zion. Our work is not to *buy*, but to *win* souls to Christ; and this calls not only

for the fervid eloquence of the preacher, but the daily ministrations of love and sympathy, the word in due season, the prayer with the afflicted or tempted, all of which lie within the power of any earnest Christian woman.

"When our beloved Church, through the zeal and faithfulness of her clergy and laity, shall become truly a mother to her children, then shall we see the many Christian works now started by individuals, all emanating from that great centre. How many benevolent enterprises started by those whose hearts were honest in the sacred cause, and have gone forth single-handed, have failed from lack of means, or management, or Church authority. In all the great educational movements of the day, as well as in our missionary efforts, the Church should take the lead, and from the parish school to the college, I would recognize the discipline and teaching of our Mother Church. Were this *system*, this doing of all things in order, more fully carried out in all branches of Church work, (I speak now of woman's work,) there would be a far more equal division of labor. Many who now lack energy or ability to *seek* out work for themselves, would faithfully and willingly perform the task allotted them; they are ready to do their *share* in any good work, though they would shrink from the responsibility of undertaking that work on their own account. At present, you too often find that the 'Church work' in a parish, in the Sunday-school, visiting among the poor, attending to the wants of the sick, reading to them, praying with them, &c., devolves upon two or three, and this is not my idea of *Church* work. I do not think that the province of one person should interfere with that of another, and especially in a case

where religious instruction and influence are needed. A man cannot speak of these things to everybody, and the friend who sought him out, and first showed interest in the welfare of his soul, is generally the one best qualified to lead him on. But the field is wide enough for each and all to find work to do; and if it be done *in order*, as several parts of a whole, we shall see the effect, not only in the increased numbers of those who throng our Sunday-schools asking to be pointed the way Zionwards, to be taught of the doctrines of Christ, but also in the strengthening bond of fellowship which unites those who are laboring for their common Lord. Christian women must have some work in which each can perform her part—inciting and 'provoking one another to good works.' How earnestly we toiled, when our country called for the energies of her faithful children, in preparing clothing for our soldiers and ministering to the sick and dying in our hospitals. And so to-day, if the daughters of our Church would use the powers which God has given them, if they would be the 'right hand' to our clergy in the carrying out and furthering of their plans, we should soon see a new spirit in our midst. Yes, from the youngest of us, who has just renewed her baptismal vows, to those who can bring to the work the experience of a long life and much knowledge, there is need of all, and of their several abilities.

"And all this is the result of writing about sewing-schools. I did not mean to write of general Church work or systems of any sort, when I began my letter to you, but my heart becomes stirred up when I think of what we *might* do for these little ones of Christ; and I will let it go in the hope that some loving heart, ask-

ing of Jesus, 'What wilt Thou have *me* to do," may take courage, and go out into the highways and hedges, and bring them in, and tell them of a Saviour.

"Yours truly,

"B."

MOTHERS' MEETINGS.

The following letter, written in answer to one of enquiry as to the mode, &c., of conducting a very important branch of home missionary work, has been kindly put at the disposal of the Editing Committee, and is inserted with the hope that it may be of use to many more than the one to whom it was originally written.

COPY.

PHILADELPHIA, *February* 27, 1869.

Dear Madam:—I received your letter of the 23d inst., and avail of my first leisure to reply. The subject of Mothers' Meetings lies very near to my heart, and I am always rejoiced to have the opportunity of giving the results of my experience to any who desire to have them.

Perhaps I had better begin by telling you what you would see ordinarily at the Mothers' Meeting in——— Church,———. If you were to go in there at half after six on any Thursday evening, you would find yourself in a large, cheerfully-lighted Sunday-school room, the forms mostly square, two or three sided. Perhaps at that hour you might find there only the lady in charge with one of her assistants and two or three "Mothers." Gradually, however, the women drop in, and as they

take their accustomed seats, enter into friendly chat with one and another around them. The sewing is brought out, sometimes their own, sometimes that provided for them at the meeting. They do not all sew, for ofttimes they are too tired. Meanwhile others of the Committee arrive and circulate among the mothers, and from the cheerful hum, you might, if your eyes were closed, fancy yourself at an evening party.

They are ordinarily in their working dresses, neatness being the only requisite. Hood and shawl are laid aside, because it is more sociable. The Principal of the Committee speaks to every woman in the room and gathers in their weekly contributions for the Clothing or the Sick Club. Enquiries are made about matters of mutual interest, and often the lady is drawn aside that advice may be asked and given, or some sorrow is poured into her ear to which she is ever ready to respond by a word of kindly sympathy. You may go into a small room adjoining and find three or four, or more, learning to read and write. At one end of the room you will see the mothers grouped around a young girl who is the librarian, for the evening, of the parish library.

Valuable books are thus carried to the home for the husband, perhaps, or for the mother herself. You will notice one lady going from form to form with a little box in her hand gathering in the pennies. For what purpose? Last year for a poor widow, poorer than themselves; this year, for their Indian sisters, at the Santee Mission. And so the evening wears on, till by and by a bell is rung, and the work folded up and put away. And then all is hushed, and the hymn is sung, and the portion from the Bible read, simply explained, and practically enforced. Then prayer is offered, the

doxology sung, and they go to their respective homes, refreshed for the duties of the coming week.

And this has been going on with slight variations, for the last eight years and six months, and still we are not weary.

"Do you give them the garments they make?" *No*, —emphatically, *no*. The work, apart from that which very few of them bring with them, is done for others. During the war we worked for the soldiers in hospital. Next we made a box of clothing for the Indian children; sometimes sheets and pillow cases, &c., &c., for the use of the sick; sometimes we sew for a mother who is sick and overworked and cannot do her own sewing. This winter we are working for the Indians.

Our principle is, to offer no *pecuniary* inducement for any to attend. Those who come with that in view soon stop coming.

In this connection I will speak of the Clothing and Sick Clubs, to which reference has been made above. They have both grown out of our Mothers' Meeting, and were not at all comprehended in our original plan, and should, I think, never be had in the commencement of such an enterprise.

The Clothing Club is very simple in its plan. The mothers (such as like) pay into it, as they can, ten cents to one dollar per week, and receive an *equivalent* in muslin, calico, and ready made garments, shoes, and sometimes coal. For all these articles they pay *cost price*.

The Sick Club is intended to help mothers in their sicknesses *other than confinements*. One dollar is charged for the entrance fee; eight cents per week is the stated payment. Any one who has been a member for a year,

and whose dues are all paid, receives in sickness, three dollars a week, and thirty dollars towards her funeral in case of death. No woman can join either of these Clubs till she has been a member of Mothers' Meeting three months.

"How often do you visit them?" Our rules require that each woman shall be visited at least once a month. In cases of sickness, sorrow, &c, more frequently. There is no limit assigned to the frequency of visits when the visitor has the time. A weekly visit is a great boon to some of our mothers. I need harldy add that these visits should be purely visits of friendship and sympathy. My own experience has taught me that till such a bond is established, the less of advice given, the better—*unless it is sought.*

"Do you use a form of prayer? and whose?"

The only form of prayer that we use is that which our Church puts into the hands of all her children. We commence with the Confession, the Lord's Prayer, and then a selection of Collects only, sometimes; at others, Collects with a brief extempore prayer—just as our needs may be. I occasionally read some interesting paper bearing on the subject that I wish to bring before them; sometimes a narrative.

Once a month we have a missionary evening, when I read to them facts which I cull from the Spirit of Missions, private letters, or other sources.

The end and aim of all our efforts is to bring our mothers to the Saviour, and into connection with His Church.

Yours truly and respectfully,

R.

MEMORIAL OF THE SCHUYLKILL AND LEHIGH CONVOCATION.

Reports of Committees.

In the January (1869) number of the Intelligencer, we laid before our readers the Memorial of the Schuylkill and Lehigh Convocation, addressed to the Board of Missions. A Committee of three was appointed to report thereon; and the preliminary report of that Committee, drawn up by the chairman of it, not seeming satisfactory to the Board, it was recommitted to the same Committee, and another, drawn up by the second member of it, was presented to the Board at a subsequent meeting. That report is printed below.

The whole subject being deemed of grave importance, was committed, together with the report of the Committee of three, to a Committee of five, appointed by the Bishop, and consisting of the Rev. Dr. Howe, Rev. Messrs. Bolton and Brooks, and Messrs. Biddle and Godfrey.

At the February meeting of the Board, that Committee made a report which is given below, and which was adopted by the Board.

Report of the Committee of Three.

The Committee, to whom was referred the subject-matter of the memorial of the Schuylkill and Lehigh Convocation, beg leave respectfully to report that they have given it their careful attention, and that the following conclusions seem to them to be established:

1st. That there is a good deal of dissatisfaction, among capitalists and business men interested in our coal regions, with the present condition of our missionary work in those districts; the dissatisfaction being attributable to the instability and isolation of our efforts.

2d. That there is reason to believe that the gifts of capitalists to our missionary work would be very much increased, if such stability and effectiveness could be given to it as would command their confidence and respect.

3d. That changes in the missionary staff would be rendered less frequent, and stability and effectiveness increased, if several strong missionary centres could be established, with a Church school at each centre, under the care of two or more clergymen with lay helpers, who should go forth from the centre as a starting point to provide the neighboring towns with the ministrations of religion.

4th. That ——— might probably serve as such a missionary centre, and that it would be well that the present Committee should be continued, or another appointed, with instructions to gain further information regarding the feasibility of establishing such a missionary centre there, or at some other point.

5th. That though such a system would perhaps require a large outlay of money at first, it would soon become self-supporting, and that this independence might be hastened and insured by such a plan as the following:

In the second year, let there be a reduction of twenty-five per cent. in the contribution of the Board; in the third year, a reduction of one-half; and for the fourth year and thereafter, let the mission provide for itself.

In view of the above conclusions, and in order to make a beginning in the direction indicated, the Committee respectfully recommend the following resolutions:

Resolved, That a Committee be appointed with instructions to fix upon one or more points within the limits of the Schuylkill and Lehigh Convocation, where a *missionary centre* could be advantageously established.

Resolved, That the Committee be instructed to report to the Board, the probable cost per annum of such a missionary centre, and to nominate to the Board suitable clergymen to take charge of it.

(Signed by) J. Andrews Harris,
William H. Hare,
F. Fraley.
Committee.

Report of the Committee of Five.

The Committee, to whom was referred the question whether a reorganization of our mission work is required, together with a memorial from the Lehigh and Schuylkill Convocation, and a report of a Committee of this Board thereon, have given to the grave subjects committed to them such consideration as at this busy season of our Church year they have been able to bestow.

Several conclusions they have reached with entire unanimity, which are respectfully presented to the consideration of the Board.

In the first place your Committee apprehend that in this great Diocese, there are such varieties of population in different parts—affected in all their social habits

and needs by position and employment—that no uniform plan of missionary operations can be advantageously pursued throughout. It must be adjusted by a wise accommodation to the differences of situation and character which distinguish those who, in various quarters, may seem to need missionary aid.

The management of Diocesean missions heretofore has been, in the judgment of your Committee, though not without exception, on the whole judicious and effective. Large and very gratifying results have followed. It is believed that as many parishes have grown up to a self-sustaining condition, under the administration of this Board, as in other Dioceses, under other management, where so little money has been furnished for the work.

Soon after its organization, the Board adopted the policy of leaving efforts for Church extension in large cities, wherein one or more strong parishes already exist, to depend on the local interest for their organization, support and oversight. It determined to apply itself to the establishment and maintenance of missions in places where, out of a sufficient population present or prospective for the formation of a parish, few or none should be found able and willing to commence and sustain the enterprise. The one or two instances in which they have swerved from that policy, and attempted to aid in city missions, have been attended with such poor success that, in the judgment of your Committee, the plan at first entertained of refusing to interpose in such cases, was wise and should still be pursued.

In regard to missionary fields in the interior, your Committee would respectfully suggest that for some of them the organization usually called "an Associate Mis-

sion," would be most appropriate. At any centre where there is a compact population of eight or ten thousand, and around which villages cluster, as around Chambersburg and Easton and Scranton, it would, in the judgment of your Committee, be wise to plant two or more missionaries, with lay assistants (if it may be) to institute and sustain a good Church school, and other central agencies for developing Church life, and to supply it and other points in the neighborhood with clerical services on Sundays and other days.

In such communities and their surroundings, there may be found enough requiring the advantages of a refined education to support a good school; and parents who can afford to give their children such opportunities, will be content to avail themselves of them if offered near their own houses.

But in the coal regions, where the villages are small and the population wholly made up of laborers in and about the mines, the few proprietors and operators and agents who have the ability and the desire to provide for their children more than the ordinary English education would, it is believed, prefer to send them to the cities, even if equally advanced schools were near their own door.

Church schools of a high order could not, in the judgment of your Committee, command either large attendance or pecuniary support in such districts; nor do they believe that centres could be found there, at which the other operations characteristic of what are called "Associate Missions," could be prosperously conducted. For the small and scattered communities which are sprinkled about our coal districts, where the people are engrossed throughout the week, so long as

the daylight lasts, with their wearisome and defiling toil, it is believed that circuit missionaries whether singly or associated, should be employed, who might serve two or three hamlets in turn on a Sunday, and the following week visit as many more, establishing Sunday-schools wherever practicable, and leaving in every place which they statedly visit qualified and pledged in the interval between their times of ministration once on each Sunday to assemble the people, conduct for them public worship and read to them some sermon selected by the missionary, or, if in his judgment qualified, address to them a word of exhortation. For regions marked by the peculiarities hitherto adverted to in this report, your Committee suggest such modifications in our ordinary plan of procedure as have herein been foreshadowed. For the rest, the common country villages of the Diocese, experience has taught us that it will be wise as aforetime, to select promising points at which to station our missionaries—with provisional care of lesser adjacent hamlets, reducing their stipends, after a reasonable period, according to a fixed scale of diminution, or withdrawing them altogether from fields in which no power or prospect of self-support seems likely to be developed.

The utmost care should be observed in adopting new stations, to apply the stinted funds entrusted to us, only where there is a fair promise of early increase. In order to fulfil our trust we must stiffly refuse to appropriate money, just to gratify one or two importunate applicants, in places where, only by missionary aid, through all future time, can worship be sustained.

To sustain an efficient circuit missionary staff in our coal regions, your Committee believe that needful funds

can be obtained from proprietors and operators, if they be judiciously approached, and they are prepared to recommend the appointment of a special agent to make the attempt.

One of the most important places mentioned in the memorial of the Schuylkill and Lehigh Convocation as being without a pastor, has been happily filled. Several villages cluster around it, which are indicated in the same document as needing missionary services. In the judgment of your Committee it is desirable to appoint a young clergyman for duty in Easton and its vicinity, who, in connection with the Rev. Mr. Reed, the indefatigable rector at Easton, and under his immediate supervision, shall perform missionary duty in that circuit.

Your Committee recommend the adoption of the following resolutions:

Resolved, That with the approval of the Bishop, a missionary be appointed to serve at South Easton and Glendon, in co-operation with the Rev. Mr. Reed, and other points in that region, as soon as a suitable man can be found and the condition of the treasury of the Board will justify the outlay.

Resolved, That under the same conditions, two or three district missionaries be appointed to labor in the coal regions, under such an arrangement for maintaining services in various villages as may be approved by the Bishop.

Resolved, That under the same conditions, an associate be appointed to co-operate with the missionary at Chambersburg in maintaining ministerial services on Sundays and other days, there and in neighboring towns.

Resolved, That a missionary be appointed to Gettysburg and parts adjacent, if the Bishop on a personal visit to the place shall deem it expedient and can recommend a suitable clergyman for the post.

Resolved, That the Rev. Peter Russell be requested to serve as an agent of this Board, in soliciting from the proprietors and operators in the coal fields, contributions towards the support of our missionaries among their employés, at such rate of compensation as may, on conference with him, be found necessary.

Resolved, That the original policy of this Board in regard to missions in the larger cities of the Diocese be and is herby reaffirmed, as one from which it will not depart, except under circumstances of very peculiar urgency.

All of which is respectfully submitted.

(Signed) M. A. DeWolfe Howe,
John Bolton,
Jas. S. Biddle,
Committee.

Philadelphia, *February 22d*, 1869.

REPORTS OF MISSIONARIES.

BRADFORD COUNTY.

Report of the Rev. F. Byllesby, Missionary at Athens, for quarter ending January 31st, 1869.

I have continued in the active discharge of my duties during the quarter just closed. There is nothing of special interest to report in connection with the parish.

I am glad to be able to say that the attendance has rather been on the increase. It only needs something to stir up our town to make our Church thrive. It stands well in the community, and is handsomely supported by the members, taking into consideration their number.

The rolling-mill which was to have been erected here, has, for the present, been deferred on account of the financial difficulties of the Erie Railroad. Whether it will be located here is not certain. But it is evident that a valley so admirably adapted for manufactures, cannot long be unoccupied. Meanwhile we must cultivate the field, and work on in hope, assured that in course of time, and I trust at an early day, the Church here will be not only self-sustaining, but also flourishing and influential.

BUCKS COUNTY.

Report of Rev. J. L. Heysinger, Hulmeville, for quarter ending January 31st, 1869.

I am enabled to record with thankfulness my entire healthfulness during the past quarter, so that I have

been able to assume some new labor, and sustain it without interruption unto the present time. I refer to services held on each alternate Sunday at Attleboro, requiring me to officiate at three full services in one day, in addition to the travelling, which in winter is no inconsiderable item.

These services at Attleboro have been this time resumed at the urgent request of persons residing there, and have been encouraged by a very satisfactory attendance. The most interesting feature is the fact that the principal of a female seminary there located, containing a family of about one hundred, is quite favorable to our services, and brings to them regularly a portion of his pupils and teachers. This is a result we have never before been able to reach, and I can hope it will be a blessing in many ways.

In regard to other portions of my parish, the work has gone on without much of a very special character. The Superintendent of the Sunday-school has long been in the habit of holding an afternoon session of the school, for the particular purpose of lecturing to them upon the historical and narrative portions of the Bible, and of training them in vocal music. Although this, as I have said, has been long continued, so that the whole Bible has been nearly passed over, the interest has continued unabated, and the attendance full. He uses a large black-board freely in illustrating his remarks.

About forty dollars have been collected to provide the usual Christmas tree for the children of the Sunday-schools. I am glad to say, also, that a young lady has been found as successor to the former lamented teacher of the infant school, and one who imitates the devotion of the former.

The only collection for purposes outside the parish, in the quarter, was for disabled clergymen, $3.70.

Some addition has been made to the population of the village, by the starting of a cotton manufactory which had been idle for a year or more.

Number of sermons preached in the quarter, 34.
Number of visits, pastoral, and to the sick, 43.
I have attended one funeral.

The large indebtedness upon the Church, and the smallness of our pecuniary means prevent much being done outside the parish, and also require great self-denial on the part of the missionary. Hoping for the prayers of the Church, and the approval of its Divine Head, I remain truly, &c.

Report of the Rev. H. Baldy, Missionary at Doylestown and Centreville, for the quarter ending January 31st, 1869.

The season of the year prevents my making a *thorough* exploration of the field of labor surrounding my parishes; but in hunting up my parishioners who live outside the towns, I have gathered enough information to satisfy myself that the field is a large one, and a hard one, requiring *patient* culture. Settled as a large part of the country is with Quakers, their influence has in a religious aspect been very unfortunate, and their simplicity has in a great degree degenerated into indifference and irreligion, their numerous meeting-houses being frequented by small assemblies.

My work in both Doylestown and Centreville has been such as to give me much encouragement.

Doylestown has a population of about two thousand, and is surrounded by a thickly settled country,

which furnishes a considerable portion of the congregations in the various places of worship. These are not few. Besides our own, there are the Roman Catholic, Presbyterian, Methodist, Baptist, German Reformed, Lutheran, and Quakers: the first being more, and the last four less, numerous than our own congregation. The attendance upon our services this winter is said to be much better than ever before at this season of the year; and this, with increased interest and activity in parochial work, renders our future hopeful.

There is room for considerable improvement in our Church building, and we trust that something will be done in this direction ere long. The ability of the community, however, has been very much crippled by heavy and unfortunate investments in the silver mines of our Western Territories. Would that the money which has been sunk there had been devoted to the cause of our Western Missions.

Centreville is a village containing a population of about two hundred. We have the only Church edifice in the place, and there are no other houses of public worship within a mile of the town. The community, however, is not one to forget "the assembling of themselves together," and our congregation is largely made up from the surrounding country.

The attendance upon our services is steadily increasing, and the prospect for the future is encouraging. The Church edifice has recently been enlarged and very much improved, at a cost of $2,100.

Report of the Rev. J. P. Fugett, Missionary at Yardleyville and Newtown, up to January 31st, 1869.

With your permission I will make a brief statement respecting this field of labor, and for the fourteen months of my connection therewith.

St. Luke's Church is in the borough of Newtown, which has a population of one thousand two hundred, and the surrounding country is thickly settled. The Society of Friends predominates, although the Presbyterians are numerous and strong, while the Methodists possess moderate strength. There are a few Roman Catholics.

The little Episcopal congregation for many years did indeed drag a lingering life—not dead, and yet the closest observation was necessary to discover the beating of the pulse. All honor to the faithful *few* who, amid discouragement and trial and sadness, hoped on and hoped ever.

And here let it be said, our Church has no advantages in the present state of public opinion. Success must be commanded through faith and works. This is the field for earnest, persistent, *hard* work, which will, with God's help, tell in time. Already results are gratifying, encouraging. The average congregations, as compared with those for many years previous to the last, have quintupled—made five times as many in fourteen months.

The amount of contributions are largely in excess of other days. The sums raised within the period of time just named are thus:—

For the support of the rector	$350
For current expenses	60
For benefit of the Sunday-school	60
Total	$470

This amount appears small, but it should be remembered that St. Luke's was without a rector the sixteen months immediately preceding the present rectorship, and apparently at death's door.

The proportion of youth in the congregation is not large, though the Sunday-school is *well* attended; and this notwithstanding the difficulties to which Sunday-schools are peculiarly liable in a community like that with which we deal. We have an adequate corps of teachers, who exhibit much zeal and interest in the work, and the pupils are interested in their duties. The rector is in the school every Sunday.

And there is "seriousness promising accessions to the communion list." Four adults have been baptized, and an unusually large class for confirmation is ready for presentation to our loved Bishop.

The attendance upon public worship is regular, and the members have increased since our last report owing in part probably to a change in the hour of service. There are those now constant in attendance who a short time since were seldom present at public worship.

We gladly acknowledge our high appreciation of the very valuable services of the superintendent of the Sunday-school, to whom all in any wise interested in St. Luke's are greatly indebted. Earnest, zealous, constant, faithful, and effective in the labor of love, the superintendent does a good work. And the organist, whose services are gratuitous, has failed to be present at public worship but *once* during the present rectorship.

Number of Baptisms: adults, 4; infants, 7. Funeral, 1. Communicants: male, 1; females, 19. Num-

ber of pupils in Sunday-school on the roll: males, 15; females, 38; total 53. Teachers: females, 9. Average attendance of teachers, 8; that of pupils, 45. In August the school had a very pleasant celebration, and a very successful festival on Christmas Eve.

The congregation are making commendable efforts to raise $500 for a new roof for the Church, and other really necessary repairs. Will not others help us? We sadly need help.

I now turn to another point of interest. St. Andrew's Church is located in Yardleyville, which has six hundred inhabitants, and the neighborhood thereabout is populous. The Society of Friends largely predominates; while the Methodist, Second-advent, and Roman Catholic churches, have each a small congregation. The proportion which Episcopalians bear to those around is very small. Our Church has no advantages in the present state of public opinion, but, on the contrary, the prejudice against a "hired ministry" is intense, as we have often *felt*. So marked and strong is this prejudice that we might designate it a "*partition wall;*" that is, it walls in its victims from the Church of Christ and, happily, walls out all others from embracing the fatal heresy of the misguided ones.

Notwithstanding this deep abhorrence of a "hired ministry," a kind Providence has so prospered his cause that the present state of the mission compares very favorably with the past. For many years the little congregation had a struggle to keep in existence; and fourteen months since, the number attending public worship was very small. Now, the attendance is largely in excess of other days, having increased *five-fold*.

The amount of contributions has greatly exceeded that of any other period in the history of the parish. The sums raised within the last fourteen months are:

For support of rector	$350
" painting and furnishing the Church, and Library for Sunday-school . .	200
" current expenses	80
" new organ (the amount being raised in a little longer period of time than that first named)	300
Total	$930

And this has been done although St. Andrew's was without a rector the sixteen months preceding the present rectorate.

The proportion of youth in the congregation is small. The Sunday-school is tolerable well attended. Sunday-schools in a community like this are, necessarily, of slow growth. We are encouraged, however, by an adequate corps of teachers, who exhibit fair zeal and interest in the work; and the pupils are interested in their duties. The rector visits the school every Sunday.

Here, also, there is unquestionably "seriousness promising accessions to the communion list." Twelve adults have been baptized—a number equal to the adult baptisms of the twenty-five years preceding the time at which this report begins; and there is ready for confirmation a class exceeding in numbers the aggregate confirmations of the last twenty years. The attendance upon public worship is regular, and we have gained therein since the last report.

In regard to "reporting any individual cases or facts

of particular interest," it may be stated that many now attend service, and are regular worshippers, who formerly were strangers in the house of God; and a vestryman of St. Andrew's is in charge of a flourishing Sunday-school some four miles from the Church, the average attendance at which is fifty pupils.

Number of Baptisms: adults, 12; infants, 5. Funerals, 3. Number of communicants: males, 2; females, 10; total 12. Number of pupils on roll of Sunday-school: males, 15; females, 35; total 50. Average attendance of teachers, 6; of pupils, about 30. The school had a very pleasant celebration in August.

The vestry find it necessary to put a new roof on the Church, which will cost $250. As this should be done at the earliest practicable moment, the sum named must be realized the current year, if possible.

During my connection with the parishes of St. Andrew's and St. Luke's I have not been absent therefrom a Sunday. These Churches are five miles apart, which necessitates a ride of ten miles every Lord's day. I always officiate twice a Sunday, and during a portion of the year three times, and am never absent from the two Sunday-schools. In certain seasons I have had a week-day lecture in one or other of the Churches.

The two parishes extend over an area of twelve miles—hence the labor in visiting the members thereof; yet *many* visits have been made, as results show.

I have thus sketched the doings and results of the last fourteen months; in which period of time two parishes, as near death as anything living could be, and whose numbers were too few to count, have been resuscitated. I had almost said "resurrected." God be praised!

CHESTER COUNTY.

Report of the Rev. W. R. Stockton, Rector of St. Peter's Church, Phœnixville; and Missionary at West Vincent, for quarter ending January 31st, 1869.

I have continued to hold divine service at St. Andrew's Church, West Vincent, as usual, since my last quarterly report. Occasional services have also been held at the Yellow Springs, for the benefit of the soldiers' orphans.

St. Mary's, Warwick, is again closed. The Rev. Mr. Meade was not able to procure a house to live in, and he accepted a call elsewhere.

I have informed the people of St. Mary's of my willingness to resume services there every other Sunday afternoon, if they desire me to do so, until they procure a permanent rector.

As St. Andrew's Church has a rectory (at present rented), I think that St. Andrew's and St. Mary's should be united; and the Morgantown, Churchtown and Honey Brook Churches should have a rector between them.

If I resume services at St. Mary's, I shall continue to hold services at St. Andrew's; and shall be ready any day to give up both Churches as soon as they can unite in the choice of a permanent Rector.

CHESTER COUNTY.

Report of the Rev. George G. Field, Missionary at Coatesville, for the quarter ending January 31st, 1869.

Coatesville, a town lately incorporated, of about three thousand inhabitants, increasing in numbers and business, is an important centre of the manufacture of iron, and is almost, if not quite, the most important freight station on the Central Railroad, between Philadelphia and Pittsburg. It was time that the Episcopal Church be represented here; and the present time seems propitious for the prosecution of such an enterprise.

There had been frequent and occasional services, but no regular ministrations and settled pastor till I came here last October.

The prevailing religious sentiment in past times was that of the Presbyterians and the Society of Friends. Later the Baptists and Methodists came in, having congregations of some strength in numbers. * * * * The Romanists expect to erect a chapel this year.

During the past year there was considerable disaffection among the Presbyterians, personal, however, towards * * * rather than dissatisfaction with the principles of their Communion.

These persons, many in number, and of some weight in the community, together with some members of the Friends' Society, grown indifferent to their early teach ings, and a small number reared in our own Church, make up our congregation. Heterogeneous in character, it will take time to compact it and get it into intelligent and harmonious working order. It remains to be seen

how many of the first and second elements will become enduringly attached to our Church; and to what extent their sympathies, constancy and liberality may be relied on for its support. This will probably soon be tested. We are now taking steps to procure a lot; and it is hoped that, as soon as the season permits, a chapel—not, perhaps, the parish Church—will be erected for all parish purposes. The accommodations for Sunday worship are very good; but we feel very much the need of a place for week day services. This need is very insufficiently supplied by our own room.

A Sunday-school, begun under disadvantages (several other schools in successful operation; inclement Sundays; the lack of teachers of intelligence and experience, my wife and myself being at times the only teachers) is still small. The music, at first very indifferent, is now, with the aid of a fine Cabinet Organ, costing one hundred and seventy-five dollars, much improved.

The attendance upon the morning service is considered very good.

From what has been seen, others as well as myself are encouraged to think there will be no insurmountable difficulty in establishing permanently the service of the Protestant Episcopal Church. What personal, religious and spiritual advancement there has been;—what seeds have fallen upon honest and good hearts;—God only knows. The evidences of growth and fruitfulness are not yet very marked.

This is a first and preliminary report, and is made purposely general in its character.

DELAWARE COUNTY.

Report of the Rev. Wm. Ely, Missionary at Village Green, up to January 31st, 1869.

In compliance with the rules of the Board of Missions, I herewith send you a report, as Missionary at Village Green, for the five months ending January 31st.

The services of the Church had been commenced at this place some six or eight months—perhaps a year—before it was made a station of the Board. Since I have had charge, there have been services, with sermons, every Sunday afternoon, with two exceptions, when, on account of the inclemency of the weather, no congregation was present.

The attendance upon the services has varied greatly, and during November and December, was small. During the past month, however, it has much increased, and for the five Sundays of January there was an average of sixty to seventy-five persons. The most part of the people in Village Green and its immediate vicinity are Quakers, by descent at least, although very few of them attend the "meetings." The nearest are being held about three miles off.

Most of my time has been necessarily occupied with my duties as Rector of Calvary Church, Rockdale. I have, however, made a number of visits at Village Green and at Knowlton, a hamlet about a mile distant, where there are woollen mills, and quite a little population, mostly English persons.

I propose in the spring to establish a cottage lecture at this place.

On the first of November we commenced a Sunday-

school, which has been continued regularly since, though we find much difficulty in procuring teachers. We have now about eighty children on the roll, with an average attendance of sixty to sixty-five. At least one-half of these children come from Knowlton; the others from Village Green and the vicinity. We continue to use the church building originally put up by the Methodists, some eight years ago, and which has been, ever since the services were begun here, kindly put at our disposal, rent free, by its owner, Mr. Jairus Baker.

Altogether, I feel much encouraged by the growth of the Sunday-school, which is steadily increasing and bids fair to do well in every respect. The congregations, also, are on the increase, and I doubt not, will be much larger during the spring and summer, when, too, the number of inhabitants is largely increased by summer-boarders and visitors. There is no place of worship of any kind nearer than the Methodist Church at Mount Hope, about a mile distant.

A Library of seventy-five volumes for the Sunday-school has just been presented to us by Mr. John Rhodes, (one of my parishioners at Rockdale,) which will be very welcome. We hope also soon to procure a new melodeon, and, by improving and adding to the music, render the service more interesting—to the young people especially.

Immediate results in a place and among a population of this kind cannot be looked for. * * * Nevertheless, I believe good is being done, the Church and Prayer-book are becoming known, and I hope in my next report to be able to give some more definite results. The work, as yet, has been but laying the foundation. I trust, however, that ere long we may begin to build.

FRANKLIN COUNTY.

Report of the Rev. Wm. G. Hawkins, Missionary at Chambersburg and Shippensburg, for quarter ending January 31st, 1869.

Before presenting a particular account of my operations at Chambersburg and Shippensburg, allow me to say a few words of general character upon the whole field.

The importance of the Cumberland Valley as a field of missionary labors will be seen by a glance at the map. The railroad running from Harrisburg to Hagerstown, Maryland, and thence to the Baltimore and Ohio Railroad, passes through a number of populous towns, some of them of recent growth, and all centres of rich farming districts. Leaving Harrisburg, a ride of nine miles brings us to Mechanicsburg, a thriving town of three thousand five hundred population, the growth of a few years. There is an air of enterprise about this place which betokens a prosperous trade. Two new brick churches of other denominations are now going up, and nearly completed. As yet there is ample room for the labors of a clergyman of our Church, and no time should be lost in establishing services. This could be done in connection with Newville, another enterprising town of over two thousand population. This place is also of recent growth. Newville is eleven (11) miles south of Carlisle, and twenty-two (22) from Mechanicsburg, both on the railroad.

Passing beyond Newville and eleven (11) miles distant, is the old town of Shippensburg, with a population of nearly two thousand, where services have been held

during the past summer with much encouragement. It is confidently believed that judicious and persistent missionary labor will, before a great while, result in the firm establishment of our Church in this place.

The Shippens, who were the original settlers, many years ago, left a lot for the Episcopal Church. No effort having been made to establish the Church, the title is supposed to have been forfeited, and it has fallen into the hands of the Presbyterians, who have lately built thereon a fine brick Church.

Chambersburg.—At present the most important point, towards which especial efforts should be directed, is Chambersburg, the flourishing county town of Franklin county. The history of the disastrous raids suffered by this portion of the valley during the war is known to all;—culminating in the entire destruction of Chambersburg and the loss of over one million six hundred thousand dollars. The town has now been rebuilt and has a population of over eight thousand (8,000); and although suffering at present from pecuniary embarrassments consequent upon the above losses, it will take but a few years, it is hoped, for an industrious people to recover the lost ground.

Taking Chambersburg as a centre, within a radius of thirty-two (32) miles is embraced a population of nearly one hundred thousand (100,000) souls. In none of the places mentioned have we a church edifice, the only one in the valley being St. John's, Carlisle.

Passing eleven (11) miles below Chambersburg, on the railroad, is the enterprising town of Greencastle, with a population of two thousand (2,000), where, it is believed, the services of our Church have never been

heard. Scattered throughout this large district are families whose early religious training has been in the Episcopal Church in other places, who have been attracted to this rich and salubrious district, and who for the time being have united with other Churches, in the absence of one of their own preference.

Beyond Greencastle, and eight (8) miles distant, is Waynesburg, another thriving town of one thousand five hundred population, also without our Church, and around which are scattered members of our Communion. Mont Alto, at present vacant, is only seven (7) miles from the latter place, and one clergyman located at Waynesburg could very well supply both places. A fuller examination and report of this portion of the field will hereafter be made to the Board.

Passing over the South Mountain into a fine agricultural region, is the town of Gettysburg, with a present population of thirty-five hundred (3500); and, from the many patriotic associations clustering about it, and its valuable medicinal waters recently brought to public notice, this place is destined in a few years to attract a large population. As yet, no effort has been made to establish the Episcopal Church in this place. Facts could be presented showing that now is the fitting time to begin the work here. The argument that these places are all supplied with some form or phase of religious belief, and therefore the Episcopal Church is not wanted, has but little force and proves too much. If the Gospel, clearly preached by the earnest missionaries of the Church, could be the means of displacing or absorbing some of the grotesque and repulsive forms of belief now prevalent, it would be an immense uplifting of a large portion of the community and the infusion

of much more rational views of the teachings of Christ No reference is here made to those branches of the Church of Christ whose evangelical character and zeal for the truth should stimulate us to far greater works in establishing, we all believe, the greater beauty and order of our own Church, which we claim to be no less evangelical.

The field as now occupied: Chambersburg and Shippensburg. The undersigned was appointed by the Diocesan Board, in February, 1868, to re-establish services at Chambersburg, and to commence work at Shippensburg, eleven (11) miles distant. On reaching Chambersburg, I found but one person who professed to have any sympathy for the Episcopal Church, and he spoke so discouragingly of the result of all former efforts, that it required considerable faith and courage to go forward. A few days visiting discovered that there were others greatly desirous that our Church should be established; some precious souls in secret earnestly longing that the time might come when they could worship God according to the religious training of youth. A good hall was soon procured and neatly fitted up, capable of seating two hundred (200) persons. Upon this hall we have a lease running two years from May last, without rent. Most of the furniture in the hall is movable and can hereafter be used in a school room. In the fitting up of the hall, the purchase of a cabinet organ and Communion set, over three hundred and fifty dollars have been expended, more than three hundred dollars of which was contributed by the congregation. The communicants at present number seven (7), with eight (8) candidates for confirmation. There are fourteen

(14) families on the register belonging to the parish. The attendance during the summer was much larger than at this season, the present number varying from thirty to sixty. The Sunday-school is now rapidly increasing. Beginning with ten (10) it has steadily increased to over forty (40), with an average attendance of thirty-two (32). There is an active corps of eight (8) teachers.

Number of Baptisms: children, 6; adults, 2; total 8; of which the two adults and one child were baptized at Shippensburg.

Marriages, 2. Funeral, 1.

There is a small Sunday-school Library, the gift of the Rev. Samuel A. Clark, of St. John's Church, Elizabeth, New Jersey.

Since the opening of the hall on the first of April last, regular services have been held at Chambersburg twice on each Sunday, except on the first Sunday afternoon, and on the third Sunday morning of each month, at which times services have been regularly conducted in a hall at Shippensburg. The Holy Communion has been administered at Chambersburg on the first Sunday of each month, and on Christmas day. On Christmas eve, a Sunday-school festival was held in the hall at Chambersburg, at which there was a large and interested audience.

The Church and Court Records having been destroyed by the burning of the town, an Act of Re-incorporation has been obtained under the title of Trinity Church; and a Vestry of six persons has been chosen, of whom the Hon. John Armstrong, Judge of the District Court, and Charles H. Taylor, Esq., are Wardens.

The amount of money raised for Church purposes

(over three hundred dollars) is much larger than could have been expected, considering the pecuniary difficulties affecting nearly all the community.

In addition to the above, the Vestry passed a resolution promising to raise one hundred and fifty dollars towards the minister's salary. About one-half of this amount has been paid, in gifts of various kinds, including fifty dollars in money.

The South Central Convocation met in Chambersburg on the 10th of November, and continued its services through the 11th and 12th. It is believed that much religious interest was awakened by these services, and an earnest desire was expressed by the congregation that other meetings of the Convocation might be held in this place.

The Day School.—The Day School established in Chambersburg has been in operation only a few months, and has twenty-two (22) pupils. Among the patrons are five (5) Presbyterian families. At present the incidental benefit to the Church is greater than the pecuniary profit to the missionary, the tuition fees for the first term doing little more than meeting expenses. The undersigned is greatly indebted to the Bishop of the Diocese for his generous aid in establishing this school.

There is promise of a future increase of the school, and that it may result in the establishment of a thorough Church school for the education of females, in which more definite religious instruction may be combined with secular knowledge. At present the school is opened by the Rector, with religious exercises, partaking more or less of our Church ways. A decided Christian influence is constantly exerted upon all the pupils by the teachers.

The next want.—Our great want now, is a convenient church edifice in Chambersburg. So long has this been promised that it would be discreditable, to say the least, in our Church to relax effort until this desirable work is accomplished.

The hall, although convenient, as now fitted up, is remembered by the community as a provost marshal's office during the war; and on this account many do not come. The friends of our Church agree that the erection of a convenient edifice would result in many accessions.

Shippensburg.—Of the prospect of establishing the Church at Shippensburg, something more definite can be said than of other points of the field mentioned, except Chambersburg. The apparent attendance at Shippensburg would seem to promise more than at Chambersburg; but this is probably owing to the disorganized condition of two Churches in the place,—the German Reformed and the Lutheran. Both are feeble, and were without regular services when our work began. Commencing with ten (10) persons, the attendance regularly increased to one hundred and twenty-five (125) at midsummer. Aroused by our success, our brethren of the other Churches mentioned made extra exertions to maintain their own services. During the winter only a monthly service has been held, at which there has been an attendance of over sixty (60) persons. The hall in which we at present worship is quite inconvenient. In the spring a new hall now being built will be completed, which, it is hoped, may be secured for permanent use.

Until another Clergyman can be obtained and the

place be thoroughly visited, and faithful ministrations be performed, it will be impossible to say how soon a Church may be built. That there are a goodly number of persons desirous of our success is proven by the efforts already made. One gentleman offers to give the stone for the building. During the year an Act of Church incorporation was obtained, under the title of "St. Paul's Church, Shippensburg," and a Vestry of five persons was selected. The Vestry passed a resolution to raise one hundred dollars ($100) towards defraying the *incidental* expenses of the Church, which, up to this time, they have done, excepting *my travelling expenses*, amounting during the year to over forty dollars ($40), which I can ill afford to pay. I must ask the Board, if in their power, to reimburse this expenditure.

The missionary in charge has performed his work during the past year without any clerical assistance from abroad. His power to do good would be greatly increased by the employment of another missionary, who could prosecute the work vigorously at Shippensburg and at such other points as seemed to promise good results. Chambersburg as a centre of operations could easily supply two additional places—say Shippensburg and Greencastle—with perhaps a monthly service at Waynesburgh. A similar work could be done with Mechanicsburg and Newville, associated under one mission.

The Gettysburg field would form another centre, and afford abundant labor for one active man.

I cannot close this report without cordially thanking the many friends who have given the work their substantial aid—the Bishop of the Diocese for his cordial sympathy and prompt assistance, the Board for their

aid, the South Central Convocation for the deep interest they have shown in responding to the calls made on them and the parishes within their bounds. Our thanks are also due to other brethren of the clergy for the readiness with which they have responded to our needs. St. Paul's Church, Cheltenham, and the Ladies' Sewing Circle of St. Luke's, Philadelphia, have rendered substantial aid, and are gratefully remembered.

That the good work now begun will be allowed to languish and die out, as in some past efforts, must not be thought of. With adequate support and earnest work, and faith in the Divine Head of the Church, to whom we owe all our goodness, we must move forward with confidence that he will crown our efforts with abundant success in the saving of many souls—the end and aim of all our work.

LUZERNE COUNTY.

Report of the Rev. John Long, Missionary in the Lackawanna and Wyoming Valleys, for the quarter ending January 31st, 1869.

During the present quarter I have engaged in sixty-four public services, baptized four children, officiated at two funerals, and presented three persons for confirmation.

At Green Ridge a parish has been organized—"The Church of the Good Shepherd." Our chapel is now full. The Sunday-school, which at my last report contained twenty-five children, has now one hundred and two, and could be greatly increased if we had the room and books.

I have commenced monthly services at Oliphant, three miles distant. Eleven communicants reside there, all from the same church in Ireland. I would like to give more time to that community than I am now able. I commend this place to the Board as one of great interest.

Bishop Stevens has lately visited the principal points in my mission. The services were well attended and of great interest. The Bishop seemed to be much encouraged by the progress made. The attendance upon our services would increase more rapidly if we had more suitable places for our worship. Country school-houses are not comfortable for adults: even by use they cannot be changed into churches.

At Green Ridge it is intended as soon as possible to commence the erection of a house of prayer. We cannot begin too soon. It is needed now.

I am much encouraged in the Wyoming Mission, especially at Kingston and Nanticoke Junction.

SCHUYLKILL COUNTY.

Report of the Rev. J. Thompson Carpenter, Missionary at Minersville, for the quarter ending January 31st, 1869.

I have been in charge of St. Paul's Church, Minersville, since the first of July, 1868. Upon my arrival, I found everything in complete disorder in consequence of the Church having had no pastor for one year. I consider that it is owing entirely to the special blessing of God upon the labors of a few earnest men and women that the Church here was enabled to maintain its existence at all.

During this time there has been a marked increase in the attendance upon the services of the Church and of the Sunday-school. When I came we never had more than fifty present in the morning, and twenty-four was a large congregation in the evening. Now we scarcely ever have less than seventy-five present in the morning, and very frequently we have one hundred. Our evening congregations average forty. The Sunday-school has increased from about thirty-six to one hundred and twelve, with an average attendance of eighty-five. * * * The Parish Register which I have is in such a state that I am unable to give a correct account of the communicants, but I believe that we have about thirty-five. * * * I feel very much encouraged in the work. God is blessing my labors, and I have not the slightest doubt but that in a few years we will have a firm, self-supporting parish.

In addition to my regular services here, I hold two services a month at Forestville, a village about two miles away. I also superintend the Sunday-school of this place.

SUSQUEHANNA COUNTY

From the Report of Rev. John A. Jerome, Missionary at New Milford and Great Bend, for the quarter ending January 31st, 1869.

St. Mark's, New Milford.—Public religious services; on Sundays, 17; other days, 9; total 26. Lord's Supper celebrated twice. Baptism: infant, 1. Communicants added, 1; present number, 40. Marriage, 1. Funeral, 1. Sunday-school teachers, 5; pupils, 35.

Collections: parochial, $108.11; extra parochial, $39.35; total $147.46. Pastoral visits, 36.

Grace Church, Great Bend.—Services on Sundays, 19; other days, 13; total, 32. Lord's Supper celebrated once. Baptism: infant, 1. Communicants added, 1; present number, 41. Marriage, 1. Funeral, 1. Sunday-school: teachers, 10; pupils, 80. Collections: parochial, $169.75; extra parochial, $40.60; total $210.35. Pastoral visits, 80. Attendance on public worship on Sundays excellent.

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Mrs. Edward Coleman, special for Blossburg	50 00
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Total $2,404 90

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No. 234 South Third Street.

The Treasurer has also received from Rev. W. R. Gries, Executor of W. A. Richards, Esq., $3,000 U. S. 5-20 bonds.

JAMES S. BIDDLE,
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As repeated inquiries have been made for the authorized prayer for Missions and Missionaries, it is printed here for the convenience of all concerned.

Prayer for Diocesan and Domestic Missions.

Oh Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, vouchsafe to bless and prosper the Diocesan and Domestic Missions of our Church. Give to those entrusted with their management, the spirit of counsel and wisdom; grant to the Missionaries the abundance of Thy grace, that they may effectually preach the Gospel, not only with their lips, but also in their lives; and so stir up the wills of the people that they may be ever ready and glad to give of their substance and labors, to the promotion of pure and undefiled religion in all parts of this nation, the setting forward the salvation of souls, and the greater glory of Thy holy name, through Christ our Lord. Amen.

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